

everlasting covenant," and thereby "the earth is defiled" under its inhabitants, and at a certain time, says the Prophet, "the earth shall be utterly emptied" because of such transgression. Isa. xxiv, 5. Now, after baptism, "they laid hands on them and they received the Holy Ghost." Acts viii, 17. Have you continued in this doctrine of Christ and received the Holy Ghost "by the laying on of

hands" according to the instructions laid down in your Bible? No, here is another ordinance changed, another transgression of the doctrine of Christ. We can hardly say that the *commandments* have been kept in your "easy, artless, unencumbered plan" and remember what He says concerning those who say they love Him (i. e. believe on him) and do not His commandments.

[TO BE CONTINUED.]

UTAH NEWS.

From the *Deseret News* :—

FIFTH WARD.—"He that giveth to the poor lendeth to the Lord." The members of the above Ward were made the recipients of a very handsome and costly Bible, the gift of our liberal and enterprising fellow-townsmen brother James Dwyer. The time for such an act of generosity was very apropos. It was greatly needed, and the people were poorly prepared to purchase because of the expense they have recently been at in building a meeting house.

LEGISLATIVE ASSEMBLY.—The Councilors and Representatives elected for the twenty-third session of the Legislative Assembly met Jan. 14th, at 2 p.m., in the City Hall, where chambers had been prepared for them by the Secretary. After the usual preliminaries, the following permanent organization was affected: **COUNCIL.**—Hon. Lorenzo Snow, President; L. J. Nuttall, Chief Clerk; C. W. Stayner, Assistant Clerk; George J. Taylor, Enrolling Clerk; Hyrum W. Taylor, Engrossing Clerk; J. Clinton, Sergeant at Arms; Wm. Bell, Doorkeeper; Junius F. Wells, Messenger; S. H. B. Smith, Watchman; Helaman Pratt, Chaplain. **HOUSE.**—Hon. Orson Pratt, Speaker; Arthur Stayner, Chief Clerk; Gus M. Clark, Assistant Clerk; Joan M. Campbell, Enrolling Clerk; Dora Pratt, Engrossing Clerk; John Smith, Sergeant-at-arms; Edward Griffiths, Doorkeeper; Franklin Merrill, Messenger; Milando Pratt, Watchman; Henry G. Boyle, Chaplain. Hon. Levi P. Luckey administered the oath to the members and to the officers, in separate bodies.

THE GOVERNOR'S MESSAGE was delivered this (Jan. 15th) to the Legislative Assembly. It is a comprehensive document, containing many wise suggestions, and evidently written with good desires and intentions. From the Governor's standpoint, we do not see how he could discharge his duty in a manner less offensive to the bulk of the people of the Territory, with whom he is not in accord in some points of religious faith and practice. But we give him credit for sincerity and motives springing from a wish to benefit the Territory and advance its interests as a part of our common country.

MANTI FOSSILS.—The beautiful white lime-rock, found at Manti, which is being used for building the Temple in that city, is becoming very interesting to scientists, by reason of the fossils contained in some specimens quarried there. During the recent visit of Professor Hayden to this city, a slab, containing a well-preserved Ganoid, was seen by that gentleman and other scientists, at the Museum, which was deemed of sufficient importance to be borrowed and sent to the Smithsonian Institute, to be identified and returned. Now a cast of a turtle has been sent up by brother Kenner, of Manti, which is likely to attract much attention. In this fossil the bones have mostly been broken off, but sufficient remain to identify it as being the remains of a variety of emys, many of which are described by Dr. Leidy, in his able report of Fossil Vertebrates. The specimen was deposited at the Museum by the courtesy of Patriarch John Smith.

"Scatter the germs of the beautiful," as the poet said when he kicked his wife and children out of doors.

Ralph Wewitzer, ordering a box of candles, said he hoped they would be better than the last. The chandler said he was very sorry to hear them complained of, as they were as good as he could make. "Why," says Ralph, "they were very well till about half burnt down, but after that they would not burn any longer."

POETRY.

CONFIRMATION.

"Then laid they hands on them, and they received the Holy Ghost."—Acts viii. 17.

Father we here present to thee
These subjects of thy Gospel's power;
Wilt thou with us now deign to be
And sanctify this precious hour,
As we implore!

These converts now at thy command,
Have buried been—have risen again;
By this obedience they demand
Thy blessing as the early rain,
For evermore.

Here we thy servants consecrate
Them to thy Gospel and thy way;
Do thou thy Spirit cause to wait
Inspiring them each rolling day—
With patience store.

And as we lay our willing hands
Upon each head confirming them,
The Holy Ghost which man expands
We now bestow, by Priesthood, when
Thy blessings o'er.

Let its glad light each one inspire,
And things both old and new reveal
Till changed, transformed, by living fire
From all earth's dross and sin they feel,
Thus born again.

Faithful in life, and tried, they'll shine
As planets in yon glorious blue,
Not unto us, oh Lord, but thine
The praise, the glory shall be due
When heaven we gain.

H. W. N.

DIED.

SPICKET.—At Widcombe, Bath, England, Jan. 1878, John Spicket. Deceased was born at Titchhead, Wiltshire, August, 1794; baptized by Elder Thomas Smith, 1844; ordained an Elder by Pres. John Parry, 1854. Deceased was a pensioner for service in the Peninsular war under Wellington; he was at the battle of Waterloo.—Utah papers please copy.

GARDNER.—At Smithfield, Cache County, Utah, Martha Dunlop, wife of John Gardner, aged 68 years and 10 months. Deceased emigrated from Preston, England, in 1866.—Com.

YOUNG.—At East Mill Creek Ward, of diphtheria, aged 1 year and 7 months, Samuel, son of James and Martha Young, formerly of Pendlebury, Lancashire, England.—"News."

SMITH.—At Paradise, Cache County, Jan. 3rd, Sarah Ann, wife of Levi C. Smith, and daughter of David and Ann James. Deceased was born at Draper, Salt Lake County, Sept. 23, 1855.—"News."

SMITH.—At Provo City, Utah, Jan. 3rd, of old age and debility, Mary Mead, wife of the late George A. Smith, aged 77 years. Deceased was born at Arlington, Bedfordshire, England. Emigrated to Utah in 1866.—"Enquirer."

ROSEITER.—In the 20th Ward, S. L. City, Jan. 6th, of chronic asthma, Solomon Roseiter, aged 71 years. Deceased was a native of Somersetshire, England.

DAVIES.—At S. L. City, Jan. 18th, of consumption, Theophilus, son of Theophilus and Jane Davies, aged 12 years and 9 months.—"News."

CONTENTS.

Chapters from the Life of Pres. Brigham Young	81	Statistical Report of the European Mission	91
Wine, Rosy Wine!	84	An Open Letter	92
Timely	85	The Reply	93
Figures of Speech	86	Utah News	94
Editorial.—Is there not Design?	88	Poetry.—Confirmation	95

LIVERPOOL:

EDITED, PRINTED AND PUBLISHED BY JOSEPH F. SMITH, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 20, BISHOP'S GROVE, BALL'S
POND ROAD, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD."—*Isaiah* liv, 17.

No. 7, Vol. XL.

Monday, February, 18, 1878.

Price One Penny.

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE CONSTITUTIONAL ISSUE RAISED BY THE MORMONS THE FORERUNNER OF THE NATIONAL CONTROVERSY RESULTING IN CIVIL WAR. JOSEPH SMITH'S REMARKABLE PROPHECY. BRIGHAM YOUNG'S JUDGMENT UPON THE FRA-TRICIDAL WAR.

(By Edward W. Tullidge.)

At no time during the Utah war had Brigham Young acted or spoken as a man in the wrong; but as a great leader of a people, maintaining a constitutional cause. True, he had been bold enough in his assurance of Divine support to do this, though it should seem as a grand rebuke to the whole United States. And, in this, his conduct was truly apostolic. Generations hence it will be spoken of as one of the marvels of history. That Utah war will not be predicated upon anything so ridiculous as the burning of a few library books, but will be viewed as a grand assertion of States rights and the principles of self-government.

And mark how soon after the Mormons had tested their constitutional cause it became a national controversy in which the whole United States were involved. It was, in seeming, altogether outside the Mormon question, but, in reality, it was deep within its

very heart. The case, indeed, is well expressed in the Mormon adage that "judgment begins at the house of the Lord."

Scarcely had the Utah war closed, ere, while yet the troops sent to conquer Mormondom lay at Camp Floyd in inglorious discontent, the great eruption came between the North and the South. It was as though that supreme intending of national events, which the American tact has so happily hit off as "manifest destiny," had worked up quickly, one after the other, two famous examples. First, it was the vital question of the nation concealed in the Mormon question, and next, that same question exposed throughout the entire Union in one of the most terrible civil wars that the world has ever seen. It was the same national controversy in both cases.

That conflict was over the fundamental question of the right of States and Territories to evolve their respect-

ive commonwealths, and maintain their own social and domestic institutions, responsible to the Federal Government or to a sectional determination of the States only so far as consistent with the original Federal compact.

It was Utah that opened this great national controversy upon fundamental principles. It was a controversy that spread over North and South, giving life and superhuman fury to the civil war. It is a controversy more radical to day than when Richmond fell; and it is a controversy that may not find a satisfactory settlement for a quarter of a century to come.

With the exception of the slavery question and the policy of secession, the South stood upon the same ground that Utah had stood upon just previously. True, she had no intention to follow any example set by Utah, for old and powerful States, which had ranked first in the Union from the very foundation of the nation, would not have taken Utah as their example. Yet this very fact, coupled with the stupendous view of North and South engaged in deadly conflict, shows how fundamental was the cause which Utah maintained, and how pregnant were the times with a common national issue. Moreover, with that view before us, Brigham Young stands not only justified, but his conduct claims extraordinary admiration, for he led his people safely through that controversy without secession.

And here we reach the heart of the Mormon policy and aims. Secession is not in it. Their issues are all inside the Union. The Mormon prophecy is, that that people are destined to save the Union, and preserve the Constitution. Joseph Smith uttered it, and for the last thirty years Brigham Young has been its practical exponent.

The North, which had just risen to power through the triumph of the republican party, occupied the exact position towards the South that Buchanan's administration had held towards Utah. And the salient points of resemblance between the two cases were so striking, that Utah and the South became radically associated in the Chicago platform that brought the

republican party into office. Slavery and polygamy—the "twin relics of barbarism"—were made the two chief planks of the party platform. Yet neither of these were the real ground of the conflict. It continues still, and some of the soundest men of the times believe that it will be ultimately reopened in a revolution so general that nearly every man in America will become involved in the action.

The war between the North and the South came. The Mormons had foretold it thirty years before, and had published the prophecy broadcast, both in America and Europe. Here is the singular and remarkable prophecy of Joseph Smith, which, though measurably fulfilled, evidently still fore-shadows future events:

"REVELATION GIVEN DECEMBER
25, 1832.

"Verily thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls.

"The day will come that war will be poured out upon all nations, beginning at that place; for, behold the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call on other nations in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. And it shall come to pass, also, that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the gentiles with a sore vexation; and thus with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine and plague and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; that

the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

There now had come, in this conflict between the North and the South, an

opportunity for Utah, by her conduct, to more perfectly define her cause, and for the Mormon leaders to show their integrity in the treatment of a constitutional issue. They had now the chance to set forth to all the world an example of loyalty or disloyalty to the Union and the principles of the Republic, yet, from their own standpoint, and consistently with their former action.

[TO BE CONTINUED.]

THE DEATH PENALTY.

"Whoso sheddeth man's blood, by man shall his blood be shed." This was the command of the Almighty to the children of men, given when the family preserved from the world's destruction by water came forth from their retreat in the ark to commence anew the population of the earth. That command, so far as we are aware, has never been repealed. The criminal law of civilized nations, so far as it relates to culpable homicide, has been based upon this divine decree. The death penalty for wilful murder, with malice *prepensæ* and aforethought, has prevailed for many generations, and been considered the only just punishment for this capital offence. Of late years, however, there have been many attempts to abolish the death penalty, and substitute in its place imprisonment for life or for a long term of years. This movement, originated with the best intentions, but, we think, from over sensitivity and misplaced benevolence. It has been tried to a limited extent, and, we believe, with ill results in every instance. Iowa adopted the views of the ultra-humanitarians and has just arrived at the conclusion that a great mistake was committed. In all probability the death penalty for murder will be restored in that State during the present winter. Iowa papers announce this as almost certain. The *Register* advocates only a partial restoration of capital punishment, and asks that the penalty be left with the jury, arguing that if twelve

men, from the evidence presented, agree that a culprit is worthy of death, he is most likely to be fully deserving of that punishment. This may be well enough, but a jury is more likely to be influenced by sentimental considerations, and the pleadings of cunning and eloquent advocates, than a judge who is accustomed to weighing facts and testimony in the cold, clear light of law and reason. But we believe there is nothing so likely to act as a preventive upon the man of violence and brute passion as the certainty of an ignominious death, as the consequence of taking the life of another unlawfully. Let the idea that "hanging is played out" prevail as it did for a while in New York among the criminal classes, and the ruffian who robs for a living will have little hesitation in adding murder to his lesser guilt if life stands in the way of plunder. Any penalty short of death, no matter how severe, affords a possibility of ultimate escape. Pardon may follow a term of prison service and the chance of flight always remains. But the sure execution of the extreme penalty after conviction has a terror hanging around it that nothing else can bring to the criminal mind.

The blasphemous and irrational teachings of self-appointed representatives of Deity, who wait on the condemned with promises of a sure passport into the heavenly kingdom on a mere expression of faith in the Savior, have much to do in robbing of its intended severity the

death penalty for murder. What a shocking sight it is to a person of common sense to behold a hardened wretch, whose soul is stained indelibly with human blood, shouting and boasting on the scaffold of the short cut he is about to take into the full glories of the sinless and sanctified! "A murderer hath not eternal life abiding in him," has been pronounced by the same authority as that which commanded the death penalty. And to think that a wretch who is pronounced unfit to live among sinful men can be prepared, by confessing Christ to a preacher, to be thrust out of this world into companionship with the Immaculate God and the Holy Ones who surround his throne, is horribly repugnant to common sense as well as his divine decree. Some infatuated creatures, about to die for their crimes, have even been led by the false doctrines of "blind guides" to rejoice in their guilt, because it was the means of bringing them to the hope and exultation in the bliss awaiting them as soon as they should be choked to death! Teachings that lead to

such ghastly absurdities are alike subversive of correct principle and injurious to the welfare of society, contradicting the word of Deity and stripping of half its terrors the penalty designed to fright the criminal soul and check dark deeds of blood.

Nations and States will find that God's plan is the best. They may tinker and patch up devices designed to supersede it, but experience will demonstrate that he knows more than they all. He made men in his own image, and to protect that life which he imparted he pronounced the death penalty on the murderer, for this life, and everlasting punishment for the shedder of innocent blood in the eternal life that is to come. Let his law be honored by all the governments of earth, and when a guilty homicide suffers the earthly consequence of his awful crime, let his blood be spilled upon the ground as an offering for his sin, instead of strangling him to death like a dog, which does not fulfill the law, and is a mode of punishment unworthy of any Christian community.—*Deseret News*.

ON THE ROAD TO JERUSALEM.

The road is thronged with pilgrims to Jerusalem, and with travelers and their attendants—gay cavalcades scattered all along the winding way over the rolling plain, as in the picture of the Pilgrims to Canterbury. We are leaving behind us on the right the country of Sampson, in which he passed his playful and engaging boyhood, and we look wistfully towards it. Of Zorah, where he was born, nothing is left but a cistern, and there is only a wretched hamlet to mark the site of Timnath, where he got his Philistine wife. "Get her for me, she pleaseth me well," was his only reply to the entreaty of his father that he would be content with a maid of his own people. The country gets wider and more rocky as we ascend. Down the ragged side paths come women and girls, staggering under the loads of brushwood which they have cut in the high ravines; loads borne

upon their heads that would tax the strength of a strong man. I found it no easy task to lift one of the bundles. The poor creatures were scantily clad in a single garment of coarse brown cloth, but most of them wore a profusion of ornaments—strings of coins, Turkish and Arabic, on the head and breast, and uncouth rings and bracelets. Farther on a rabble of boys besets us, begging for back-sheesh in piteous and whining tones, and throwing up their arms in theatrical gestures of despair. All the hills bear marks of having been once terraced to the very tops for vines and olives. The natural ledges seem to have been humored into terraces, and occasionally built and broadened by stone walls; but where the hill was smooth, traces of terraces are yet visible. The grape is still cultivated low down the steep, and the olives straggle over some of the hills to the very top; but

these feeble efforts of culture or of nature do little to relieve the deserted aspect of the scene. We lunch in a pretty little olive grove, upon a slope long ago terraced and now grass-grown and flower-sown; lovely vistas open into cool glades, and paths lead upward among the rocks to inviting retreats. From this high perch in the bosom of the hills we look off upon Ramleh, Jaffa, the broad Plain of Sharon, and the sea. A strip of sand between the sea and the plain produces the effect of a mirage, giving to the plain the appearance of the sea. It would be a charming spot for a country seat for a resident of Jerusalem, although Jerusalem itself is rural enough at present; and David and Solomon may have had summer pavilions in these cool shades in sight of the Mediterranean. David himself, however, perhaps had enough of this region—when he dodged about in these fastnesses between Ramah and Gath, from the pursuit of Saul—to make him content with a city life. There is nothing to hinder our believing that he often enjoyed this prospect; and we do believe it, for it is already evident that the imagination must be called in to create an enjoyment of this deserted land. David no doubt loved this spot. For David was a

poet, even at this early period, and he had all the true poet's adaptability, as witness the exquisite ode he composed on the death of his enemy Saul. I have no doubt that he enjoyed this lovely prospect often, for he was a man who enjoyed heartily everything lovely. We have already mounted over two thousand feet. The rocks are silicious limestone, crumbling and gray with ages of exposure; they give the landscape an ashy appearance. But there is always a little verdure amid the rocks, and now and then an olive tree, perhaps a very old one, decrepit and twisted into the most fantastic form, as if distorted by a vegetable rheumatism, casting abroad its withered arms as if the tree writhed in pain. On such ghostly trees I have no doubt five kings were hanged. Another tree or rather shrub is abundant, the dwarf oak; and the hawthorn, now in blossom, is frequently seen. The rock rose—a delicate white single flower—blossoms by the wayside and amid the ledges, and the scarlet anemone flames out more brilliantly than ever. Nothing indeed could be more beautiful than the contrast of the clusters of scarlet anemones and white rose, with the gray rocks.—*Atlantic Monthly*.

SOCRATES AND CHRIST.

The comparisons which have often been drawn between the Galilean teacher and the Athenian sage may have been at times exaggerated. There are in the accompaniments of the character of Socrates dark shadows, grotesque incidents, unworthy associations, which render any such parallel, if pressed too far, as painful and untrue as the like parallels that have sometimes been found in Jacob or David, or yet more rashly, in Jephthah or Samson. Still, if viewed aright, there are few more remarkable illustrations of the reality of the Gospel history than the light which, by way of contrast or likeness, is thrown upon it by the highest example of Greek antiquity. It is instructive to

observe that there, almost alone, outside of the Jewish race, is to be found the career which, at however remote a distance, suggests, whether to friends or enemies, a solid illustration of the One Life which is the turning point of the religion of the whole world. We do not forget the marvelous purity of the life of Buddha; nor the singular likenesses and contrasts between the rise of Islam and the rise of Christianity. But there are points of comparison where these fail, and where the story of Socrates is full of suggestions. When we contemplate the contented poverty, the self-devotion, the contented publicity, the miscellaneous followers of Socrates, we feel that we can understand better than

before the outward aspect, at least, of that Sacred Presence which moved on the busy shores of the sea of Galilee, and in the streets and courts of Jerusalem. When we read of the dogged obstinacy of the Court by which he was judged, the religious or superstitious prejudices invoked against him, the expression of his friend when all was finished: "Such was the end of the wisest and justest and best of all the men that I have ever known," another trial and another parting inevitably rush to the memory. When we read the last conversations of the prisoner in the Athenian dungeon, our thoughts almost insensibly rise to the farewell discourses in the upper chamber at Jerusalem, with gratitude and reverential awe. The differences are immense. But there is a likeness of moral atmosphere, even of external incident, that cannot fail to strike the attention. Or (to turn to another side), when we are perplexed by the difficulty of reconciling the narrative of the first three evangelists with the altered tone of the fourth, it is, at least, a step toward the solution of that difficulty to remember that there is also a parallel diversity between the Socrates of Xenophon and the Socrates of Plato. No one has been tempted by that diversity to doubt the substan-

tial identity, the true character, much less the historical existence of the master whom they both profess to describe. The divergencies of Plato and Xenophon are incontestable; the introduction of his own coloring and thought undeniable; and yet not the less is his representation indispensable to the complete ideal which mankind now revere as the picture of Socrates. Nor, when we think of the total silence of Josephus, or of other contemporary writers, respecting the events which we now regard as greatest in the history of mankind, is it altogether irrelevant to reflect that for the whole thirty years comprised in the most serious of ancient histories, Socrates was not only living, but acting a public part, and, for all the future ages of Greece, an incomparably more important part than any other Athenian citizen; and yet that so able and thoughtful an observer as Thucydides never once noticed him directly or indirectly. There is stronger proof of the weakness of the argument from omission, especially in the case of ancient history, which, unlike our own, contained within its range of vision no more than was immediately before it for the moment.—*Dean Stanley's Lecture on the Jewish Church.*

PERIHELION AND PESTILENCE.

If there is anything in "astrological etiology," we are approaching one of the most pestilential periods in the earth's history. Since the commencement of the Christian era, the perihelia of the four great planets of the solar system—Jupiter, Saturn, Uranus and Neptune—have not been coincident. But this is about to occur; and, in the language of Dr. Knapp, who has traced the history of the greatest epidemics that ever afflicted the human race to the perihelia of these planets, there will soon be "lively times for doctors." The theory is that when one or more of the large planets is nearest the sun, the temperature and condition of our atmosphere are so disturbed as to cause injurious vicissitudes of the weather,

extreme heat, excessive cold, terrible rains, prolonged droughts, etc., resulting in the destruction of crops and fruits, famine in many places, and pestilence among human beings and domestic animals.

Dr. Knapp has collected a mass of statistical data, all going to show that perihelion periods have always been marked by unusual mortality, and that sickness and death have invariably corresponded with the number of planets in perihelion at the same time. The revolution of Jupiter around the Sun is accomplished in a little less than twelve years; of Saturn in less than thirty years; of Uranus in about eighty-four years, and of Neptune in about 164 years. If it be true, therefore, that the peri-

hilia of these planets occasion atmospheric conditions unfavorable to life, pestilential periods should occur once in a dozen years, and aggravated and still more widespread epidemics at longer intervals. In tracing the history of epidemics for more than 2,000 years, Dr. Knapp finds the facts in all cases to validate the theory. Thus in the sixth, and again in the sixteenth century, three of these planets were coincidentally in perihelion, and those were the most pestilential times of the Christian era.

But soon we are to have, for the first time in 2,000 years, all four of these planets against us. They will be at their nearest approach to the sun in or soon after 1880, so that for a few years, say from 1880 to 1885, the vitality of every living thing on the earth will be put to a severe and trying ordeal. Some persons think they see, in the signs of the times, evidences of great disaster in the immediate future; the excessive heat of last summer; the unexampled cold of last winter; the prevalence of floods and disasters at sea; the general failure of the potato crop; the wide spread chill-fever among human beings; and the equal prevalence of epizooty among animals, are mentioned as among the premonitions of the rapidly approach-

ing perihelion.

Well, "to be forewarned is to be forearmed." Accidents excepted, we know very well that the persons of more vigorous constitutions and more hygienic habits will have the better chance to survive whatever adverse influences the extraordinary perihelia will occasion. It is well known to physicians that, in all pestilences, plague, typhus, small-pox, cholera, influenza, pleuro pneumonia, murrain, etc., the intemperate, the dissipated, and those whose sanitary conditions were bad, furnished the great majority of victims.

We do not write to alarm any one, nor to make a sensation. We state the facts which all history attests. That the conjoint perihelion of all the large planets of our solar system, one of which, Jupiter, is a thousand times as large as the earth, must disturb our atmosphere and temperature very considerably is probable; that this disturbance must be injurious to health and life is certain; and that these periods have heretofore been pestilential, is a matter of record. How much we shall suffer during the next dozen or fifteen years, depends very much on how nearly we live a life in accordance with the laws of life.—*Science of Health*.

"QUANTUM SUFFICIENT."

Just enough light to find a path we hope one day to see;
Just enough love, with death in view, to make it bliss to be;
Just enough hope to trust Love's light doth shine our darkness o'er;
Just enough bliss, when life is past, to make us yearn for more.

H. S. HEWLETT.

"FORBIDDEN FRUIT."—How many apples did Adam and Eve eat? Some say Eve 8 and Adam 2—a total of 10 only. Now we figure the thing out quite differently. Eve 8 and Adam 8 also. Total 16.—*Boston Journal*. We think the above figures are certainly wrong. If Eve 8 and Adam 82, certainly the total will be 90. Scientific men, however, on the strength of the theory that the ante-diluvians were a race of giants, and consequently great eaters, reason something like this: Eve 81 and Adam 82. Total, 163.—*Gloucester Advertiser*. Wrong again; what could be clearer than, if Eve 81 and Adam 812, the total was 893?—*Lawrence American*. If Eve 811st and Adam 812, would not the whole be 1,623.—*Boston Journal*. I believe the following to be the true solution: Eve 814 Adam, Adam 8124 Eve. Total, 8938.—*Veritas*. Still another calculation is as follows: If Eve 814 Adam, Adam 81242 oblige Eve. Total, 82,056. We think this, however, not to be of sufficient quantity; for though we admit that Eve 814 Adam, Adam if he 8081242 keep Eve company. Total, 8,082,056.—*N. Y. Mail*. Mathematicians, you're all at fault: if Eve 81421st tempt Adam, Adam must have 81242XL Eve. Total, 812,505,170.—*Portchester Journal*. Now set 'em up in the other alley. Old Mathematics, you haven't got to the "root" of the matter yet. If Eve 814 Adam, of course Adam 81242 make it square. Total, 6,600,263,378.—*Colby Echo*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 18, 1877.

WHAT HAVE THEY DONE?

[FIRST PAPER.]

In the ministrations of the Elders throughout Christendom they have inevitably and may be unwittingly provoked more or less controversy; many an assumption made by them has been considered a reflection upon the various sects and religious organizations; and from thousands who have heard the Elders preach, has the question arisen, if your position is correct, if you *alone* possess the Gospel and authority from on high, what is the condition—or what has become of the vast hosts, who God fearing and of earnest religious life, have passed for ages, to the other side? The question would be pertinent, (seeing that Christianity so called is known to but few of the human family,) What then has become of those vast millions who in heathendom have passed away during the centuries of the past, if Christianity *alone* secures salvation to the human family? That in the economy of Divine Wisdom, provision is made for every contingency, and that even “the gospel is preached to those who are dead,” may now be but asserted; the question is, “what have these religions or organizations done?”

In the first place they have been of vast social importance, the Churches and Chapels with their variety of assemblies have brought people together, the English character is naturally indisposed to promiscuous acquaintanceship, the reticence and suspicion which seems inseparable from a nation of class, finds local correction in the opportunities of Tea parties, Dorcas meetings, Class meetings, Love feasts and public worship; and countless alliances of a marriage character have been among the social results of these Institutions, while respectability, social position, and sometimes trade and livelihood, have been and are the great blessings flowing from association with the great bodies of professional Christianity. In other lands the social amenities have been cultivated in harmony with natural customs, and adapted to national character, coteries have been formed, warm enough in themselves, yet probably frigid and exclusive even to denominations whose divergence has been based on hair lines, and the instinct of sentiment more than upon intelligible allegiance to positive principle, and palpable distinction of ideas involved.

There can be no doubt that vast moral results are and have been the fruit

of such associations, there is the restraint of profession, those occupying this position have given bonds to live discreetly, to avoid public excesses, to at least have a regard for the proprieties of life, and in small communities this is a great lever for good; although it may be fashionable to attend Church or Chapel, fashion is sometimes exacting, and the sceptic as well as the members of rival denominations watch sometimes for iniquity, and then self-righteousness hugs to its hollow heart the idol it adores when temptation levels the member of another and probably (a considered) less respectable church. Pharisees were not alone in the ancient times, and, "I am more holy than thou," is in our day often predicated more upon creed and congregation, than upon knowledge and experience.

This moral influence is marked also among the youth, they are preserved by church employment from many temptations, the otherwise idle hours of Sabbath are occupied, and though no vast amount of information may be received, there is the fact of Sabbath respect established, and all the fascinating attractions of sex, their society etc. are interwoven with evening meetings and so considered sacred services, young love is here often the pleasant handmaid of supposed duty and the glory of uninteresting routine; these foster, probably, moral force and establish moral character by silent more than by didactic force, or well understood appreciation of fundamental principle; truth, honor, honesty, virtue are held to be the inseparable adjuncts of a moral life and the unfailing marks of whosoever would be considered a lady or gentleman, as well as the surest passport to success in any of the professions and pursuits which belong to human industry and temporal prosperity.

There is also a general ministering to the religious sentiment, thousands have found peace and comfort in the services of the sanctuary, many of the fascinating and eternal truths of Scripture have taken deep root in God-fearing hearts, and while in the years of cultivation doubt may often have reigned supreme, peace has brought its sunlit hours; the capacity—receptive and passive—has been often filled, devotion has bloomed to trust, and God has been near to many a honest soul; real sympathetic love for fellow man, has filled to overflowing the ever open coffers of a divided house; missions have been suggested and sustained by Christian philanthropy, and many a barefaced fraud has flourished at the instance of genuine Christian charity; Sabbath Schools have been the avenue for unselfish labor, and the circulation of the Scriptures has brought many a bequest from the dying one who believed heartily, that this would give paradise to heathendom, and life to the dead; yes, religion and religious life even beneath the shadows of the Churches, has been and is one of the great facts of human existence, and uncounted millions have gone behind the veil living monuments of integrity to all the truth they know, to them it has been solace in sorrow, comfort in distress, joy in bereavement, peace in a contentious world, and calm by the rolling river of appalling death.

There was and is reverence and trust in the Supreme, faith in his providences, unconscious application of promises, and reception of blessings, lovingly dealt to others in the ages long ago; and this mighty force has raised its magnificent trophies in the grand Cathedral, in the more beautiful Church, in the massive chapel, and the quiet preaching room; wealth found its satis-

faction in the bloom of architectural variety, and the widows mite laid the foundation and put on the capstone of many a sacred place, humble to all human appearance, yet to its unknown worshippers "the house of God" indeed, and "the very gate of heaven"!

Colleges and Schools have sprung to life at the wand of many a religious harlequin; while God honored and recognized the unselfish contributors and blessed the willing heart, right often the benediction fell as the Saviour had it, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me"; this exhibition of liberality was the touchstone of fidelity, and ready obedience to the inward promptings of an assured necessity for doing *something*, has glorified for ever the memory of many whom we designate as Saints, crowned are they in the annals of history, and repaid are they in that glory provided for "the honorable ones of the earth."

What have they not done? for ages, in a mighty stream, credulous and hearty liberality has poured its unstinted tribute to the sea, every imaginable pretext, waited upon the eager impulse or the enlarged judgment, seeking to relieve either real or supposed affliction; literature (1) has been created and encouraged; many a School and College has been endowed, Sabbath Schools have bent the pliant twigs of youth, avenues have opened for designing idleness as to the sincere believer in his "call to preach"; churches and chapels, the ready centres of desired effort, dot by thousands a Christian land; and a vast array of machinery for the conversion of a world, testifies to the innocent yet commendable spirit of anxiety, and to faith in many whose evident self interest might have generated suspicion in the giver. Good, yes, who would seek a quarrel with many who believe they are doing good, who would too harshly criticise even mistaken effort in that direction, who would heartlessly suggest that there would or could be any error associated with the admitted mighty results of religious organization, literature, machinery and life? Who would voluntarily accept a position which calls in question so popular an exhibition of desirable devotion, unless under a feeling and understanding which none can afford to disregard? Who under other conditions would ask whether that which gave glow and glory to a mother's life and a father's death could be the offspring of erroneous faith, unrecognized authority, and "a zeal not according to knowledge"?

Be assured it is no thoughtless impulse, it is no unreasoning and querulous tendency, it is no simple desire for ostentatious criticism, no anxiety to call in question the wisdom, the honesty, or the spirit of the living or the dead; it is to know the facts, to weigh the evidence, to analyze the results, and to compare the value of man's institutions (noble though they may be) with those institutions which belonging to the heavens are eternal and unique!

We have given those which are among the best features of the present so-called Christendom, let us do her justice, she was our foster mother; her Institutions were in the designs of Providence our preparation for more ennobling truths, and the Eternal Spirit which used those Institutions for the purpose of bringing thousands "by a way which they knew not to a City, which hath foundations, whose builder and maker is God," also pointed out what may be considered the sad results flowing from these systems as well as the good. These we can not overlook, and no squeamish charity need blind

us to the intimate blending of good and evil, a good picture presupposes the artist's best ideal, the black and blurred production only betrays the amateur's imperfection or the apprentice hand; good is of God, light is His; man is prone to evil, and when motive is vitiated by self, labor disfigured by contrariety, indecision and strife, it can be no egotism which defines its reasons for preferring one thing to another, the Divine to the human, the Eternal to the transitory, and the truth to error, though honored names and many sacred and pleasant associations of the past or present, perish in the flame of analysis, falling as the idols of Israel before the rebuke of God. H. W. N.

NOTICE.—It is now expected that the first vessel for our emigration will leave about *the first week in May*. The rates and Company are as yet unknown, but will be communicated as soon as possible.

WANTED.—The address of Owen Hughes, who arrived in England on the 5th of October, 1877.

STILL WANTED.—Odd JOURNALS—Vol. 8, Nos. 2, 3, 7, 8, 17, 24. Vol. 10, Nos. 2, 21. Odd STARS—Vol. 23, 1861, No. 27; Vol. 24, 1862, Nos. 9, 46, 49; Vol. 27, 1865, No. 29; Vol. 30, 1868, No. 40. We can probably supply brethren wanting odd back numbers. Persons about to emigrate would do well to leave back STARS at this Office, in preference to destroying or selling them for waste.

RECEIVED.—Thanks to J. L. Nuttal, Esq., of Kanab, Utah, (now Chief Clerk of the Council in the Legislature, Salt Lake City,) for Governor's Message, etc.

A BRAVE EXAMPLE.

Owm Bach, near Aberdare, Feb. 3, 1878.

Dear brother Naisbitt,—We are just in to attend the council of the Merthyr District. We discontinued the "Conference House" three or four weeks ago, and I think that we are just as well without it. The whole Conference is our HOME now, and we feel more at home when out in the field, than we before used to, and I think that the Saints will like the *move* even better than us. Brother Thos. F. Howells has been laid up for three weeks with a lame foot, but is now all right. With this exception all are well, and have enjoyed the best of health and spirits since we last wrote. From the reports of the brethren, the Saints are on the increase in good works, though many are suffering through the bad times. Kind regards to brother Nibley, friend Davies, and all. I am your brother in the new and everlasting covenant,

JOS. H. PARRY.

FOREIGN CORRESPONDENCE.

St. Imier, Switzerland, Feb. 5, 1878.
Elder H. W. Naisbitt.

Dear Brother,—Long have I had an idea of writing you a few words letting you know how I feel on my mission, at the same time expecting an answer from you informing me of your welfare. As far as my personal feelings are con-

cerned I cannot say otherwise than that I feel 'tis well to be here, for I find a young man can never fully realize the beauty of the Gospel, or the importance of living the same before he has passed through this school, (missionary life). I have now been on this mission 1 year and 8 months,

and feel fully repaid for the time spent, although at first it was rather hard, having to learn the language, but God be praised, I soon got sufficiently posted so that I could bear my testimony. First, I was appointed Traveling Elder in the Bern and Jura Conference, in this capacity I labored one year, traveling from place to place, and doing what I could toward helping rolling on the work. At the time of our emigration last June, the Bern and Jura Conference was divided in two, I was called upon to act as President of the last-named. I felt the responsibility of this duty, but God, who is ever ready and willing to assist those who will come to him, poured out upon me enough of His Holy Spirit to enable me to push forward and fulfil my duties as best I could. I still act in the capacity of President over the Jura Conference. The district of country is large, but few who are prepared to listen to the words of life and salvation are contained therein; for example, in Chaux-de-fonds, a village of 24,000 inhabitants, there are 17 Saints—not even one to every thousand—in about the same proportion it is throughout the whole Conference. Yet those who call themselves by that holy name Saints, strive to do what is required of them, especially since we have instituted re-baptism, which is hailed with joy by most of them.

Since I have been on this "errand" I have visited my relatives in Saxony and Germany twice, but my talking to them on the principles of the Gospel, and my talking in a field of cab-

bages would have had the same effect, but this did not frighten me in the least, for whenever an opportunity showed itself I explained our faith and doctrines to them, so that now they like many others have been warned and forewarned.

The work is gaining ground in Germany, but most in the southern part, you will doubtless have read concerning it; may our Father in heaven give his blessing to the labor performed in that land. I sometimes allow my thoughts to wander in this channel, that Germany will produce yet, many "Mormons," and that the headquarters of this mission will eventually be in that nation.

Did I not know that England contains Elders who can express their thoughts and ideas better on paper as well as in public, I might say a few words to the English Saints through the medium of the STAR, but I think sufficient has been said.

Brother Clawson, Jun., has returned from his Italian trip, which, to him, was no doubt very interesting, he is at present in Bern. Doubtless, if the brethren knew I was writing this they would all wish to be kindly remembered, but as I am alone I send my kind regards and best wishes to all the brethren in "42," likewise dear brother I pray God to give you succor as your day may demand, that you may nobly and honorably fulfil your mission.

I subscribe myself, your brother in Christ,

REINHARD MAESER.

REPLY TO THE OPEN LETTER.

[CONCLUDED FROM PAGE 95.]

You write concerning a certain "Joe Smith," but I confess I do not know such a man. If you have reference to the Prophet Joseph Smith, I do know something of him. My wife's father—now living—was a very intimate friend of his—knew him well, taught him (to some extent) in the Hebrew and German languages, and I am personally acquainted with hundreds who knew that man, his life, his

character, &c., and the testimony of these living witnesses is that he was a good man; the testimony of hundreds of thousands is that he was a Prophet of God; but you have judged him and his people—like millions of others who do not know any better, pretty much in the same way that a certain judge in America decided a case; it was one for assault and battery, and the prosecution produced six witnesses

who saw the prisoner strike the complainant, that they swore to; but the defense, very ingeniously, brought in twelve men who didn't see the man struck, so the judge decided that owing to the preponderance of testimony the prisoner was acquitted.

There is something in your Bible about one Jesus being tried, condemned and executed in much the same form—the multitude decided against him—a few fishermen and others who I think when they wrote would make a very poor “literary effort,” contended that he was “the Son of God,” but it availed nothing, except to bring upon them the legacy which their chief had promised, viz., that “all” who live Godly in Christ Jesus should suffer persecution.” Again, if I were reasoning—or trying to reason—with a Methodist, I would not assail the founder of his system as “Jack Wesley,” or by trying to bring derision upon a good healthy Scotchman say, that he believed in “Jock Knox;” if I did he would very wisely consider such argument (?) decidedly thin, weak, and the one who used it very foolish; but perhaps I have said enough on this point.

Isaiah says, “to the law and to the testimony if they speak not according to that it is because there is no light in them.” I wish you would judge us by that standard.

St. Paul says, “Though we, or an angel from heaven preach unto you any other Gospel than that which we have preached let him be accursed.” You quote this also, yet it is certainly and decidedly against you, and your comment is also faulty; the Latter-day Saints alone offer the same Gospel, so the application refers to others, not to them, and if as you say, “all that is necessary for salvation is fully revealed in the Old and New Testaments, we must say that the latter was not then written, or at least compiled, he did not cite the Galatians to that which was written, but to that which he preached, and again in referring to what John says, will it not yet be understood that John was addressing individuals in the Church those who had believed, who had been baptized, who had received the Holy Ghost, who were keeping and had kept the com-

mandments? Now will you my dear cousin, prove to me from the “law and the testimony” that we have preached any other Gospel.” I have proved from that standard that you neither preached, nor believed, that Gospel. You state that “revelation which was sufficient for the conversion of Saul of Tarsus, &c., is all the Gospel that you require.” That is all very well if you only believed and practiced those principles which wrought the wonderful change in Saul, but unfortunately (for you) you do neither; let me prove it. It was said to Saul, “Arise and be baptized, and wash away thy sins.”—Acts xxii, 16. Therefore, as you do not believe in baptism for washing away sins, why it follows that the Gospel which Saul received is altogether too much for you, and he surely was not converted by a book. Your argument that because the advocates of what you believe to be right, have so lived to their principles as to enable them to become heroes and martyrs, &c., and to meet the last enemy, death, with joy and rejoicing, is an unsound one. Why, if you would measure “Mormonism” by that standard, it will compare favorably as to its believers with any who have ever endured persecution.

I will cite you to one of my brethren, Alma L. Smith, who is a living miracle, for when but a child he was shot almost to pieces—30 or 40 other Latter-day Saints being murdered at the same time by a Christian (!) mob, headed by a Christian (?) minister.

If you know anything of “Mormon” history, you must be aware of the martyrdom, the sufferings, the bitter persecutions of that people; but while the Saints “must suffer persecution,” for so says the Savior, yet it does not necessarily follow that because a people are persecuted, that they have therefore the true plan of salvation. Doubtless the very class who so unrelentingly pursued and punished the noble Scottish Covenanters, thought like St. Paul, that they were doing God's service, and were thereby enabled to meet the last enemy death, with as much assurance as any of those they martyred.

The good Catholic to-day meets the grim monster with “tranquility,” yet